

and deriving nourishment from, a cow. It was taken care of and eventually made Rajah of Sikurbhoom or Pachete, and the present Rajah is, I think, the 52nd in descent from this foundling.

A rock near the town of Pachete is pointed as the identical cow that nourished the Prince, and whenever a Rajah of Pachete dies, it drops a stone which rolls down the hill. A regular establishment is maintained for the worship of this cow.

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*Note on a Copper plate Inscription from Sambhalpur.—*

*By Bábú RÁJENDRÁLÁLA MITRA.*

[Received 7th December, 1864.]

The subjoined is the translation of a copper plate inscription lately presented to the Society by Lieut. G. Bowie of the Police Corps. It records the gift of a village named Chullanḍaraka in the district of Tundaraka to certain learned Bráhmans of the Kausika gotra. The name of the donor was Srí Mahásudevarája. Who he was is not mentioned, nor is any regal title assigned to him, but the epithets used, show that he was a king or chief of some consequence. The patent alludes to a place named Sarabhapura, which the donor had conquered. It was probably the ancient name of Sambhalpur. Originally the document was inscribed on three tablets of copper, of which the last is not now forthcoming. Of the remaining plates, each of which measures  $6\frac{1}{2}'' \times 3\frac{1}{2}''$  inches, the first is inscribed on one, and the second on both sides. The characters used are of the Narbadda type of the 7 century, very similar to that of the Seoni plates noticed by Prinsep (ante Vol. V. p. 726) but a few of the letters are peculiar, the most aberrant being the *kh*, *ñ*, *n*, *t*, *bh* and *l*. The vowel mark for *o* in *mo* is curiously given with an *e* on top and a *u* at foot. The loss of the date, which probably had been given in the third plate, and the absence of the donor's genealogy, deprives the record of all historical interest.

*Translation of a Támra Sásana from Sambhalpur.*

Greeting! Srí Mahásudevarája, whose two feet are bathed by the ocean of light shed from the topmost jewels on the crowns of valiant

chiefs coming from Sarabhapura,—who has caused the parted hair of the wives of his enemies to be dishevelled,—who is the bestower of wealth, land and kine,—who is a staunch follower of Vishṇu (Bhāgavata),—and who devoutly reflects on the feet of his parents,—to the householders of Chullaṅḍaraka which is situated in (the district of) Tundaraka, thus addresseth, “Be it known unto ye, that this village, which is to secure celestial pleasures for me, has been, for the period of the duration of that earth, whose impenetrable darkness is dispelled by the light of the sun, the moon and the stars, along with all its mines and resources, unencumbered by lawsuits and aboriginal claims,\* and free of all taxation, for the promotion of the virtue of my parents and myself, as well as of the estate and of the royal race, with our consent, by water and this copper-plate patent, dedicated to Trisaha Sravidyā Bhāshkara Swāmī, Prabhākara Swāmī, Barbbari Swāmī, Bodha Swāmī, Datta Swāmī, Vishṇu Swāmī, Phalgu Swāmī, Swāmikīrti Swāmī, and Sañkara Swāmī, all of the Kausika gotra. Knowing this, may you remain obedient to their orders, and, rendering them a due share of the produce, live in happiness and prosperity.” For future kings is this advice given. Those who know ancient religion best, declare that the maintenancè of gifts (made by others) is more virtuous than beneficence. Hence the inclination of future generations can alone protect this land presented to Brāhman̄s of pure lineage and high Vedic knowledge. Therefore this gift should be preserved by you. These verses of Vyāsa are here appropriate; “gold was the first born of Agni, Vaishṇavas the son of Surya”—

*First plate.*

- (१) स्वस्तिशरभपुरादिक्रमोपनतसामन्तमुकुटचूडामणिप्रभाप्र-
- (२) सेकाम्बुधैतपादयुगलो रिपुविलासिनीसीमन्तोद्दरणहेतुर्वसु
- (३) वसुधागोप्रदः†परमभागवतो मातापितृपादानुध्यातश्श्रीमहासुदे
- (४) वराजः तुण्डरकभुक्तीयचुल्लण्डरके प्रतिवासिकुटुम्बिनस्स
- (५) माज्ञापयति विदितमस्तु वो यथायं ग्रामः त्रिदशपतिसदनसुख
- (६) प्रतिष्ठाकरो यावद्रविशशिताराकिरणप्रतिहृतघोरान्धकारं ज

\* The original is doubtful. The word used is, *avālabhaṭaprávedya*;—a “not” *vāda* “lawsuit” *bhoṭa* “barbarian” or “aborigines” and *právedya* “claims.”

† The *Upadhmánīya* is in the original, put on the top of the following letter.

## Second plate, first side.

- (१) गदवतिष्ठते तावदुपभोग्यस्सनिधिसोपनिधिरवादभटप्रद्यवो
- (२) सर्व्वकरविसर्ज्जितः राज्यमहावीरायकुलैः मातापित्रोरात्मनश्चपु
- (३) ण्याभिवृद्धये उदकपूर्व्वं\*कोशिकसगोत्रत्रिसहस्रविद्यभास्करस्वामि
- (४) प्रभाकरस्वामिबर्ब्वरिस्वामिबोदस्वामिदत्तस्वामिविष्णुस्वामि
- (५) फल्गुस्वामिस्वामिकीर्त्तिस्वामिशङ्करस्वामिनां तांशासनेवातिष्ठ
- (६) द्यो भूत्वास्त्राभिरनुमोदितः ते यूयमेवमुपलभ्यैषामाज्ञा श्रव

## Second plate, second side.

- (१) णविधेया भूत्वा यथोचितभोगभागमुपनयन्तः सुखं प्रतिवत्स्यथ
- (२) भविष्यतश्च भूमिपाननुदर्शयति दानाद्विशिष्टमनुपालनजं पु
- (३) राणे धर्मं सुनिश्चितधियः प्रवदन्ति धर्मं तस्मै द्विजाय सुवि
- (४) श्रुद्धकुलश्रुताय दत्तां भुवं भवभुवो मतिरेव गोप्तुः तद्भवद्भि
- (५) रप्येषा दत्तिरनुपालयितव्या व्यासगोतांश्चात्र स्त्रोक्तानुदाहर-
- (६) न्ति अग्नेरपत्यं प्रथमं सुवर्षं भूद्वैष्णवं सूर्य्यसुता

## LITERARY INTELLIGENCE.

Kavi Harichand Kunje of Bombay has lately brought out an edition of the *Saṅkshepa Saṅkarajaya* of Mádharma Achárya with a commentary by Dhanapati Súri, entitled "The *Ḍimḍima*." The text is in verse and contains, in 16 cantos, a poetical account of the life of Saṅkara Achárya. The first canto gives an introduction; the 2nd, an account of the birth of Saṅkara; the 3rd, a conversation of the gods with S'iva in which the latter promises to appear in flesh as Saṅkara; the 4th, a description of the boyhood of Saṅkara; the 5th, his assumption of asceticism or Saṅnyása; the 6th, the extent of his learning; the 7th, an account of the Vedánta Darsana; the 8th and the 9th, the polemics of Saṅkara with Maṇḍana Misra and his wife Saraswatí; the 10th narrates a story about the life of Saṅkara entering the dead body of a king in order to enjoy the society of his wife; the 11th contains the substance of his disputations with Ugra Bhairava; the 12th, an account of his taking Hastámalaka and others as his disciples; the 13th, his teaching of the Ve-

\* Probably a misincision for को.

† ताच्च recte.